000 par excellence.

604 829 867 The inculcation of political values is part of the socialization process. A Bedouin boy is taught that his khal is a very special person, and one whom he should admire. It is commonplace in al-Qasr to hear small boys matching the exploits and skills of their maternal uncles, bragging and exaggerating about their khal: this one is a great horseman, and that one is a great marksman with the rifle. On the other hand, if the mother's brother is from within the local group, rights and obligations toward him will be structured in terms of other kinship roles which take precedence according to the rule of descent. For instance, in the ideal-typical case of 604 602 582 bint 'amm marriage the mother's brother of sister's son would also be the father's father's brother's son in relation to ego. This would mean, in another way, that ego's mother's • [605] brother is also ego's father's parallel cousin. Male parallel cousins "are like brothers," and so ego would be expected to behave toward this person not as a "mother's brother" but as a "father." Whereas the boy enjoys a certain freedom of expression and comradeship with his exogamous mother's brother, he would have to pay "father-like" respect and obedience to his endogamous mother's brother.

604 582 The crucial importance of the khal, and the political significance of the bonds which this role represents, is made clear in the following statement of an informant who contrasted

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
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619 change their structural position only rarely. The latter change
621 sometimes does, however, occur, and there is evidence to show
182 that it does. For example, Agostini (1922–23, p. 323) in his tribal
166 survey, records a section named Barsha as one of the groups stem-
613 ming from Nasr.[12] In the genealogies I was given, the name did not appear, and even after some questioning, what information was known about it was concealed. Some time later the name
[578] cropped up accidentally in conversation, and I was then told that at one time it had been one of the Nasr groups, but that after a quarrel during a year of water shortage, the Barsha folk went to live with people with whom they had maternal connexions, and in whose territory there was ample water that year, and never returned. The group, a tertiary one, was detached from the tertiary point of segmentation in the genealogies, and tied on to a tertiary group of another tribe in its new homeland.

178 To summarize briefly the argument thus far, the mechanical
173 devices of telescoping, fusion of names, the ejection of those
619 names which cease to be of any social consequence, and the
621 elision of names at or around the fifth ascending generation,
613 taken together point to the importance of the tertiary order of segmentation in discussing the problem of maintaining the form of the genealogy constant in face of its natural tendency to alter; further, evidence of changes (adoption into a lineage, detachment from it, the inclusion and exclusion of clients) was presented, and this again led to the conclusion that the tertiary point of segmentation is critical in this respect. This being so, the man-
[128] ner in which change actually occurs, still remains to be shown, and this is best done, perhaps, by discussing the mode of proliferation of tertiary segments. In order to do this adequately, it is necessary to say something briefly about certain features of Bedouin marriage.

582 Among the Bedouin there exists a preferential form of marriage
●605 between a man and his father's brother's daughter. Parallel cousin marriage of this sort carries with it the exclusive right of a man to this cousin. Without his consent no one else can marry her, and to attempt to do so would be to risk the marriage arrangements being nullified after negotiations had almost been

[114] [12] Barsha's position is incorrectly given as a sub-group of Haiba; it should be shown as structurally equivalent to Haiba. See also note 11.

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
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concluded. I have been present on occasions when, after both parties have agreed to a marriage and the groom has collected most of the things necessary to present to the bride at the wedding celebrations, the girl's father's brother's son appears and demands the discontinuance of the arrangements; on one occasion, he did not appear until the actual day of the wedding, but was bought off with a cap, a cloak, and the promise of two sheep. The highest incidence for any form of marriage, moreover, is with the patrilineal parallel cousin, although not necessarily with the first cousin.

Parallel cousin marriage of this sort is not, however, the only form practised among the Bedouin. Much of the writing on Bedouin marriage leaves the impression that a solution of the problem of parallel cousin marriage (Murphy & Kasdal 1959) solves all the problems involved in their system of marriage. In addition to this form, there is a number of others; indeed there is another form of preferential marriage among them, which, although it does not have the compulsive character of parallel cousin marriage, is of major importance. I refer to cross-cousin marriage with the mother's brother's daughter. Such a cousin may be, of course, as a result of patrilineal parallel cousin marriage, a patrilineal parallel cousin as well. Such a cousin may be, on the other hand, a woman of another tribal section or of a different tribe altogether. A characteristic form of this marriage is that once it has been initiated, it is perpetuated in successive generations. Members of one line in a tertiary segment will, therefore, be building up kinship ties through marriage in one particular direction. At the same time, another line, by practising the same form of marriage will be weaving ties in a quite different direction. One direction these marriages could take might be to a tertiary segment of a collateral secondary segment; another might be to a primary segment of the same tribe, and yet another to people living in a date oasis. Only occasionally do marriages occur between collateral tertiary segments, and then there is usually some specific reason. In other words, when men marry outside the limits of their own tertiary segment, they leap-frog adjacent segments and marry into structurally more remote groups.

The result of these two marriage patterns is that the people of